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that did not inhere in the documents, and he wrote with an avowed political purpose, namely the extinction of the maleficent "French ideas" of 1789 among his countrymen. The result was only a transient and local success as an historian.

Prussian historiography, under Droysen, Sybel, and Treitschke, tended to become Prussian hagiography, a very different thing. As the tendencies illustrated by these writers are besetting sins not in Prussia alone it is well for the members of the craft everywhere to take to heart the lesson of this book.

It is to be regretted that the publishers, in giving us this translation of Guillard, have omitted his valuable bibliography. They might have given us that or, better still, a completer one, indicating the contributions of the past fifteen years to the subject.

CHARLES DOWNER HAZEN.

*Sei Anni e Due Mesi della Mia Vita: Memorie e Documenti Inediti.*

Per EDUARDO FABBRI. A cura di NAZZARENO TROVANELLI.  
(Rome: C. A. Bontempelli. 1915. Pp. cxcviii, 544.)

EDUARDO FABBRI of Cesena (born 1778, died 1853) was one of the representative men of his epoch and country, an epoch of conspiracy and of struggle for constitutional government, in a country where liberal aspirations and freedom of speech were relentlessly suffocated under the despotism of the temporal power of the pope and the sempiternal menace of foreign intervention from that indefatigable champion of absolutism in Europe—Austria. The political figure of Fabbri in the times of Pio VII. has been heretofore left almost completely in obscurity by historians of the Risorgimento. It was perhaps neither surprising nor of consequence that a hasty writer such as Bolton King in his *History of Italian Unity* should not refer to Fabbri's activities as one of the most influential political conspirators against papal government in the Romagne, or to his subsequent long years of imprisonment—although contemporary papal police authorities had characterized him as "director and dominator" of the secret political societies of his day; but it has been manifestly unjust that in an Italian work of repute, such as Enrico Poggi's *Storia d'Italia, 1814-1846*, Fabbri should not be mentioned. It is true that a man's place in history depends much upon his posthumous luck in finding an able, conscientious, and painstaking biographer; and some men attempt to forestall the capricious errors of historical fate by writing their own memoirs—but if they leave them for posthumous publication, as did Fabbri, even though their recollections be wise and pleasing, much again must depend upon the fortuitous action of heirs and editors. Fabbri, who was a man of letters as well as a political figure, has received his just place in the history of literature in Guido Mazzoni's authoritative *Otto Cento*, but his personal memoirs, which are biographically and politically his most important work, *Sei*

*Anni e Due Mesi della Mia Vita*, are not even mentioned by Mazzoni, nor has their existence become generally known until quite recently.

But if Fabbri has waited long for his posthumous fame, he could hardly have desired better fortune than has finally come to him in the person of Nazzareno Trovanelli as his editor and biographer. Trovanelli belongs to that modern school of Italian historians of the last thirty years, of which the Risorgimento period of history has given so many devoted adherents—men of severe historical method and sterling honesty of historical purpose, endowed with the maximum zeal for research and the minimum of personal and party prejudice, modest in their work and free from the haste that inevitably accompanies greed of gain in authorship. Luigi Chiala and Alessandro d'Ancona were among the most distinguished earlier representatives of this school—they have been followed by Vittorio Fiorini, Alessandro Luzio, Luigi Rava, Francesco Ruffini, Mario Menghini, and many others of equally conspicuous ability and sound historical method. Trovanelli is a lesser light in this group; his previous Risorgimento publications have been distinguished rather for their quality than for their bulk, and they have been principally of local interest, as his *Cesena dal 1796 al 1859* (vol. I., Cesena, 1906); but it is precisely his local knowledge which has made Trovanelli an ideal editor of the Fabbri memoirs. He was himself for many years keeper of the Archivio Storico Notarile di Cesena, and his previous historical work had familiarized him with the material in several other archives; furthermore he has been able to examine and use freely the records of the famous Rivarola trial, in which by one sentence about five hundred subjects of the pope were condemned as political offenders, including Fabbri, who received a life term of imprisonment. The records of this trial were long considered as irreparably lost, and when at length their existence in the R. Archivio di Stato in Rome became known, they were jealously withheld from historians. Trovanelli has been the first who has been allowed to see them, and he has published in the second appendix to the present volume the complete reports of Fabbri's own depositions preserved in the records of the great trial.

The volume is arranged so as to constitute a complete biography of Fabbri. His *Sei Anni e Due Mesi*, 1825–1831, occupy the body of the work and are followed by the depositions just mentioned, and by an uncompleted account of the revolution of 1831 also by him; Trovanelli has prefixed an introduction giving in two hundred pages Fabbri's life down to 1825, and has appended supplementary chapters continuing his life from 1831 to 1853; furthermore Trovanelli has greatly added to the value of Fabbri's text by furnishing numerous critical and explanatory notes.

Fabbri, who had been convicted as a *carbonaro* and an instigator of rebellion, wrote his memoirs confessedly (p. 270) to prove his own innocence and to clear his honor. The purpose of their composition and the

length of time that elapsed between the occurrence of the first events narrated, and their narration—the manuscript bears the date of 1838—might lead one to suspect the trustworthiness of the memoirs. On the contrary, wherever it is possible to test in them the accuracy of Fabbri's statements, one finds him truthful. The appended depositions are of particular value in these tests; whatever in the memoirs he claims to have deposed in the course of his judicial examinations, we find here substantiated, being faithfully recorded in these reports of his inquisitors now for the first time published. And *vice versa*, the memoirs, by this same comparison, prove that the papal inquisitors did not garble the depositions of their prisoners. But the depositions themselves must of course be used with much caution, as in them the prisoner naturally sought to save himself before his judges.

The memoirs are of the first importance as evidence upon contemporary conditions in the Papal States, upon papal methods of administering justice, upon the secret societies of the Romagne, etc. It is noteworthy that the inquisitors, and even Cardinal Rivarola himself, refused to confront Fabbri with any of those who had borne false witness against him (pp. 32, 35, 49) and refused to call witnesses in his favor whom he requested (pp. 35-36). One of the important revelations of the volume is the fact that the proposed revolution in the Romagne of 1820 was planned to precede, not to follow, those of Naples and Turin (pp. 343-344). Trovanelli's description of the organization of the secret societies (pp. clx ff.) is excellent. But his attempts to defend some of the imprisoned conspirators—notably Maroncelli—from charges of having betrayed their companions (pp. 26, clxxvii) are not successful.

As a personal defense, Fabbri's memoirs may be said to be convincing with regard to his not having belonged to secret societies subsequently to 1815, but in judging him by his own testimony one must conclude that the papal government was right in suspecting him to have been an instigator of rebellion—although it lacked the evidence sufficient to convict him honestly and legally. Fabbri exhibits notable fair-mindedness in his appreciation of Cardinal Rivarola (p. 96), who is represented here as much less of a fiend than history has hitherto depicted him. The depositions printed by Trovanelli from the trial which bears the cardinal's name, emphasize the necessity for the historian that its entire records be speedily opened to the student. A comparison between its evidence and that of the Lombard trials would be of great importance. Trovanelli's surmise is probably correct, that of this trial there was never printed the usual official summary because in the evidence brought out in the trial the Tuscan minister, Fossombroni, was implicated in intrigues to overthrow the pope's temporal power in the north, in order to obtain the annexation of the Romagne to Tuscany.

Numerous typographical errors mar the volume; they are probably due to Trovanelli's lamented death, which occurred while the sheets were passing through the press.